stition. Which belief at first had another original, not altogether unlike the former; namely, from men's mistaking* their own fancies for things really existing without them. For, as in the sense of vision, men are commonly deceived, in sup^ posing the image behind the glass to be a real thing existing without themselves, whereas it is* indeed, nothing but their own fancy : in like manner, when the ininds of men, strongly possessed with fear, especially in the dark, raise tip the phantasms of spectres, bugbears, or affrightful apparitions to them, they think them to be objects really existing without them, and call them ghosts and spirits, whilst they are indeed nothing but their own fancies; so the phantasm, or fancy of a Deity (which is, indeed, the chief of all spec* tres), created by fear, lias upon no other account been taken for a reality. To this purpose, a modern writer, " From the fear, that proceeds from the ignorance itself, of what it is that hath the power; to do men good or harm* men are inclined to suppose and feign to themselves several kinds of powers invisible, and to stand ift awe of their awn imaginations* and in time of distress to invoke them* as also in the time of an unexpected good success to give them thanks, making the creatures of their own fancies their gods." Which, though it be prudently spoken iti the plural number, that so it might be diverted and put oft* to the heathen gods ; yet he is very simple, that does not perceive the reason of it to be the same concerning that one Deity which is now commonly worshipped; and that, therefore* this also is but the creature of men's fear and fancy, the chief of all fantastic ghosts and spectres* a* it were air